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ABSTRACT

This volume of materials on Hebrew and Arabic books and articles selected during the period of April through July 1971 is part of a collection of volumes comprising annotated bibliographies written in English including author and publishers indices for each abstract. The volume is divided into several sections: 1) Statistics, 2) The Educational Data-Media Age, 3) Foundations of Education, 4) The Educational Ladder, 5) Teaching-Learning Process, 6) Educational Frameworks, 7) Administration of the Educational System, 8) The Teaching of Various Subjects, and 9) Jewish Education in the Diaspora. For other volumes see: ED 027 806, ED 032 810, ED 034 995, ED 037 820, ED 049 138, ED 049 139 and SO 002 337. (SJM)

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ISRAEL EDUCATION ABSTRACTS

A Selected Bibliography

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(April 1971 - July 1971)

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Jerusalem 1971

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ISRAEL EDUCATION ABSTRACTS

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Literature and Materials on the
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of Education in Israel

Vol. 6, No. 2, 1971
covering period of
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(April 1971 – July 1971)

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CURRENT ITEMS SECTION

(April 1971 – July 1971)

STATISTICS

National Expenditures

105. **The National Expenditure on Education and Health during 1962/63 – 1968/69.** (Hahotza'ah hal'umit l'hinukh v'liv'riut bashanim 1962/63 – 1968/69). In: Israel Monthly Bulletin of Statistics, Supplement, Vol. 22, No. 3. March 1971. pp. 83 – 110.

Some of the figures relating to education are as follows: a) In 1967/68 there was no increase in the national expenditure on education as compared with the previous year. In the following year (1968/69) there was an increase of 13%, the expenditure amounting then to about one billion Israeli pounds. b) 83% of the expenditure was appropriated for current maintenance. The rest was invested in buildings and equipment. c) In the item current expenditure the largest increase related to institutes of higher education (17%; the number of students in these rose by 6%). Expenditure on post-primary education increased by 13% (and the number of pupils by 3%), on primary education the increase was 5% (there was no change in the number of pupils as compared with the preceding year). d) In investments the largest increase was again in higher education (50%); in post-primary education the increase amounted to 30%, while in primary education no increase was recorded.

Teacher Training

106. **The Education and the Pedagogic Training of Teachers and Instructors in the Educational System in 1969/70.** (Hahaskalah v'hahakhsharah hapedagogit shel hamorim v'hamadrikhim b'ma'arekhet hahinukh b'5730). In: Y'di'ot B'statistikah Hinukhit, No. 30. July 1970. p. 38.

In the fall of 1969 the Central Bureau of Statistics asked the teachers in a stratified sample of 25% of the primary schools and 50% of the special schools and schools for working youths to fill in a questionnaire. The present report summarizes the preliminary processing of these questionnaires, besides giving information from other sources on additional types of schools in Israel. Among the findings are the following: a) At the beginning of 1969/70 some 32,000 teachers taught in Hebrew education: 22,019 in primary education, about 800 in the intermediate division, 10,221 in post-primary education, and 857 in teacher and kindergarten teacher training institutions. b) Of the primary school teachers 7% had academic teaching qualifications, 78% were qualified and 15% were unqualified teachers. c) Women constituted 75% of the teaching staff in primary education (normal and special), 64% in the intermediate division, and 50% in post-primary education. d) Half the teachers in the intermediate division also taught in other schools. e) 30% of the teachers in the

intermediate division had academic degrees, as against 5.5% in primary and 47% in post-primary education. f) In 1969/70 there were 2,650 teachers in Arab primary education, half of them unqualified. g) From 1966/67 to 1969/70 the average annual increase in the number of teachers in Arab primary education was 16% (The corresponding annual increase in Hebrew primary education was 1%.)

The Studying Population

107. **Labor Force Survey (1970)** (Seker ko'ah adam (1970). In: Israel Monthly Bulletin of Statistics, Supplement, Vol. 22, No. 5. May 1971. pp. 129 – 142.

The survey, which refers to 1970, gives the results pertaining to education, some of which are as follows: a) The percentage of 17 year-olds who were studying rose from 66.6 in 1969 to 68.3 in 1970 (among males the increase was from 64.1% to 66.1%; among females from 69.2 to 70.6). b) The percentage of those between the ages of 18 – 34 who were studying rose from 7.1 to 8 (among males the increase was from 7.3 to 8.2; among females from 6.9% to 7.7%).

THE EDUCATIONAL DATA-MEDIA AGE

Data Production
via Germinal and Terminal Abstracts

108. ELEFANT, WILLIAM L. Educational Abstracts (Germinal and Terminal). Jerusalem, August 1971.

Two kinds of educational abstract, the germinal (g) and the terminal (t), are identified in modern educational literature. Whereas the terminal abstract is a p a r t e p o s t in relation to the elaborated educational writing or product, the germinal abstract is a p a r t e a n t e. Germinal abstract writing can assist the productive and creative educational worker and thinker in coping with the increase of his poietic, practical, and theoretical knowledge, and his contribution to the profession and to society at large. Education's role in the modern Data Age can be further enhanced by the propagation of this kind of abstract writing. SuSyology, the writer maintains, has been helpful to him in the production of both kinds of abstract.

FOUNDATIONS OF EDUCATION

Historical

"Torah im derekh eretz"

109. STERN, ELIEZER. The **Development of the Educational Ideal of "Torah and Secular Culture"** (Ha'ide'al hahinukhi shel "Torah im derekh eretz" b'hitpathuto). Thesis submitted for the degree of Ph.D. at the Hebrew University, Jerusalem. 1970. 356 pp.

The thesis reviews the history of the education of orthodox Jewry in Germany from the beginning of the nineteenth century up to World War II. The emancipation of Jews in Germany, the Reform movement, and the "plague" of assimilation led orthodox Jewry in Germany to seek a synthesis between traditional Jewish education and general European culture, a synthesis which assumed various forms. Rabbi Samson Hirsch represents the approach which accords to general science a place in the scale of values of the Torah, while Rabbi Azriel Hildesheimer of Berlin represents the approach which assigns an equal right of existence to both. Lengthy chapters are devoted to these two personalities. Other personages are discussed. This pragmatic synthesis persisted until the beginning of the twentieth century, when a tendency set in to prefer the original Jewish education to the general European culture.

Philosophical

Redefinitions

110. GALI, Y. **Change in Education and Education for Change: Preliminary Thoughts** (Shinu'i bahinukh v'hinukh l'shinui: hirhurim rishonim). In: B'minhal Hahinukh, No. 1 [December 1970]. pp. 16-18.

The author discusses developments leading to a new era in education. He indicates that in the center of the present educational revolution are teachers' behavior, their use of instructional methods, and their relation to curricular innovations. The author argues that the teacher is about to go through a change process which includes gradual behavior modifications and institutional and group reorientations. Prerequisites for this change include redefinitions of educational leadership, educational autonomy and group standards.*

* From the English Synopses of B'minhal Hahinukh.

Rules vs. Aims

111. SCOLNICOV, SAMUEL. **Education and Non-Education** (Bein ḥinukh l'she'eno ḥinukh). In: Megamot, Vol. 17, No. 4 [February 1971]. pp. 311-320.

The paper contests Lamm's classification of educational theories according to the place they allocate to educational pressure and the resistance to it within the process of the individual's development. It is contended that the tension between the trend towards an early structuralization of the personality and the pressure towards a continuing disruption of these structures cannot in itself be of much avail in distinguishing those processes that are specifically educational from those that are not. The author suggests that the dilemma of assigning a material aim to the educational process or considering it as a pure process without any extrinsic limitations can be evaded by assuming that the educational process as such is limited primarily (though not exclusively) by rules according to which it is conducted rather than by aims towards which it is directed.*

112. LAMM, Z. **Discrimination between Education and Non-Education – What For?** (Havḥanah bein ḥinukh l'she'eno ḥinukh-l'shem mah?). In: Megamot, Vol. 17, No. 4 [February 1971]. pp. 321-331.

This paper is a rejoinder to Scolnicov's article in this issue in which he criticizes Z. Lamm's article, "Educational Pressure and Resistance" (English version in Educational Philosophy and Theory, in press). The problem under discussion is whether education can be defined a-priori (Scolnicov's view) or whether it is a process defined by a permanent necessity of choosing between contradictory activities, despite the fact that any of them may be educative. Education is defined here as an intentional activity loaded with mutually exclusive aims, such as socialization, enculturation or individuation. In each concrete situation the educator is forced to choose one of these aims while excluding the others. Each decision of this kind may lead to education or non-education, while the criterion to define it in either way should be derived from the manner in which the educator decides rather than the content or direction of his decisions.*

Maimonides' Educational Theory

113. ELEFANT, WILLIAM L. **The Educational Theory of Moses Maimonides.** Jerusalem. 1971. i + 7 pp.

This is a research proposal in outline form, presenting the investigator's preliminary ideas for his doctoral thesis on "The Educational Theory of Moses Maimonides (1135 – 1204)," the great medieval philosopher, physician, and rabbi. The ideas

* From the Megamot English Synopses.

presented are related to each of the following major categories: Statement of the problem, Delimitations, Definition of important terms, Basic assumptions, Hypotheses, Methods of procedure, and Selected bibliography. Page 5 gives the outline* which guided the researcher in his collection of the data (some 10,000 index cards). With the collection of the data now complete, the researcher reports locating the model which demonstrates the interaction between Philosophy (Metaphysics, Epistemology, and Axiology) and Education (Teaching, Learning, Curriculum, etc.) in the Maimonidean System. This model, the researcher finds, is able to synthesize the significant aspects of the Maimonidean System. The researcher also reports that he has made use of his own SuSyology and Scientific Reading System in this investigation. Expected date of completion is 1972.

SuSyological
Pedagogical Disciplines

114. ELEFANT, WILLIAM L. SuSyology and the Production of Pedagogic Academic Disciplines. Jerusalem. 1971.

The writer proposes the following formula

$$\frac{s_1 SuSy + s_2 ISRA}{D^n} \longrightarrow {}_pD^n$$

for the production of pedagogical disciplines and the derivation of their maximum pedagogic-educative value and benefits from existing scientific and professional disciplines taught at college and university levels. The formula is based on the writer's teaching and research work in implementing the SuSy structures of knowledge, together with the teaching, learning, thinking, reading, and curriculum strategies of ISRA (In-depth and Inter-disciplinary Scientific Reading Analysis). The literature of any discipline, so the writer contends, can be effectively taught for its pedagogic-educative value.

Educational Targets for SuSyology

115. ELEFANT, WILLIAM L. Educational Targets for SuSyology. Jerusalem. July 1971. 2 pp.

Three geographical- cultural regions are designated as the targets for SuSyology's current and future educational programs. The targets are designated as follows:

The Israel target (# 1) and its phases are summed up in the work conducted in various courses given under Higher Education auspices during the past several years.

* Use of the outline for this research proposal was granted to the researcher by Prof. Fritz Kleinberger of the Hebrew University. The original outline appeared in Prof. Kleinberger's work "The Educational Theory of the Maharal of Prague" (In Hebrew), published by the Magnes Press, Hebrew University, Jerusalem, 1962.

The USA target (# 2) is aimed at meeting President Nixon's school message contained in his first message to Congress on federal education policy, as reported in "Time" magazine of March 16, 1970. In that message the President declared that "the U.S. must learn how to teach; Americans must conduct a searching re-examination of our entire approach to learning."

The target for the Developing Countries (# 3) is an outgrowth of the researcher's attendance at the 1969 5th Rehovot Conference on Science and Education in the Developing Countries (Weizmann Institute of Science), his growing appreciation of the educational gap between the developed and the developing countries in their quest for improved and advanced scientific, technological, and professional education.

THE EDUCATIONAL LADDER

Kindergarten
Curricular

116. EZRA-ROSOLIO, PNINA. **Reflections on "the Historical Story" and its Value at the Kindergarten Age** (Hirhurim al "hasipur hahistori" v'erko bagil harakh). In: Hed Hagan, Vol. 35, No. 3-4. May 1971. pp. 353-362.

Before every festival Israeli kindergarten children are told its history, based generally on the troubles of the Jews and their deliverance from them. Arguing that this approach creates not only anxieties in the child (due to his identifying himself with these "troubles") but also chronological confusion, the writer maintains that values can be inculcated, and an understanding of the festivals promoted, by telling other stories associated with the festivals and also by giving a lengthy series of historical stories and not merely those briefly told just before the festival.

117. TALMI, DALIAH. Musical Education in our Kindergartens (Haḥinukh hamusikali b'ganei hay'ladim shelanu). In: Hed Hagan, Vol. 35, No. 3-4. May 1971. pp. 373-375.

Since most kindergarten teachers have no musical training, many kindergartens employ special teachers for music and rhythmics who are, however, without any training in teaching this age group, being as a rule pianists. As few kindergartens have a piano, which is the ideal instrument for the musical education of the very young, the music teachers resort to an accordion, even though they may not be properly trained to play it (and even if they are, it is doubtful whether it is a suitable instrument under the circumstances). These teachers need guidance, and the writer mentions five types of achievement which the musical education of kindergarten children should aim at, such as clean singing without any shouting, and a proper rhythmic response to the music.

118. SCHWARTZ, YOSEF. **Children's Poetry as an Instrument in the Education of an Open-Minded Personality** (Shirah liy'ladim k'emtza'i b'hinukh ha'ishiyut hap'tihah). In: Hed Hagan, Vol. 35, Nos. 3-4. May 1971. pp. 341-348.

A notable function of children's poetry is the help it gives the child in his personal and social development. For the 3-4 year-old it serves as a "mouth," enabling him to express feelings he cannot otherwise articulate; it assists him toward an understanding of himself and his environment. Since over-emphasis on this aspect of poetry is liable to transform it into an instrument making for conformity, the writer quotes examples of poems which encourage noncomformity, such as those which do not ascribe a comprehensive authority to adults. Poems of this type assist in developing an open-minded personality imbued with a sense of inner confidence, even when the environment lacks the conventional and customary features.

Developmental

119. LALYAH, MIRIAM. **Preventative Work among Kindergarten Children** (Avodah mona'at etzel yaldei hagan). In: Sa'ad, Vol. 15, No. 1. January 1971. pp. 46-49.

Since 1963 the Preventative Service in the Ministry of Social Welfare has also been dealing with kindergarten children who, because of anxiety, eating problems, and excessive aggressiveness, or because of suspected emotional or mental backwardness, are referred to the service by kindergarten teachers. Where mental backwardness is suspected, the Service workers prepare the parents for the intelligence test, and advise them how to treat their child should the suspicions be confirmed. Generally the Service helps problem children through the care they give to the parents. Rarely does the need arise for direct care to the children. The author cites two examples taken from his personal experience to illustrate the care given to parents.

120. SHAPIRA, BATYAH. **From the Kindergarten to the School** (Mahagan l'vet hasefer). In: Hed Hahinukh, Vol. 45, No. 39. July 1, 1971. p. 3.

As a veteran teacher in the lower grades, the writer deals with the crisis which affects children when passing from the kindergarten, with its free, spacious organization, to the school, with its rigid class set-up. Furthermore, the child spends five hours a day in the kindergarten but only four in grade one; here (as also in grade two) one hour should, in the writer's views, be added daily and used for free creative expression or for games.

121. SCHWARTZ, YOSEF. **Physical Deficiencies as Reflected in the Child's Drawings** (Hishtakfutan shel migbalot gufaniyot b'tziyurei hayeled). In: Hed Hagan, Vol. 35, No. 2-3. December 1970 – February 1971. pp. 179-191.

Since children are very sensitive about their bodies, it is natural for those who are physically handicapped to be filled with repressed aggressiveness and fears. For them free drawing can prove an outlet for thoughts and emotions they are unable to express in words, thus leading them to self-acceptance. But the "going" is not smooth, and the drawings (examples of which are given in the article) show the ups and downs associated with this "method." By intelligent observation of the drawings the teacher is able to comprehend the stage reached by the child and to base on this the delicate balance between paying normal attention to him and pitying him, between encouraging and overtaxing him.

Environmental

122. ALEXANDER, DEVORAH. **Children in an Affluent Society** (Y'ladim b'hevrat shefa). In: Hed Hagan, Vol. 35, Nos. 3-4. May 1971. pp. 325-330.

Children in an affluent society are unfortunate (though they may not realize it), since material abundance cannot equip them for their future: it impoverishes the finer feelings, prevents the personality from being steeled to meet all vicissitudes, and fails to develop an inner richness that will be available under all circumstances. Something can be achieved in this area by the kindergarten, at which age children, even if part of an affluent society, are capable of enjoying things that bring them no material benefit: a beautiful story, song, picture or game.

123. BIBERMAN, SARAH. **The Problem of Children from Poor Homes** (B'ayat yaldei ham'tzukah). In: Hed Hagan, Vol. 35, Nos. 3-4. May 1971. pp. 381-334.

The young kindergarten teacher has difficulty in dealing with children from poor homes, since she does not know how to cope with the numerous quarrels among the children and their apathy toward the ideas in which she wishes to interest them. The writer describes how she herself handled the problem. The school day in the kindergarten began with all the children washing their hands immediately on arrival and assembling in the dining room for breakfast, before which she gave a talk on the fruit or vegetables included in the meal. Having thus engaged the children's attention, she was able to pass on to other subjects.

Governmental

124. **The Procedure for Dealing with Private Kindergartens** (Nokal hatipul b'ganei y'ladim she'enam rishmiyim). Circular of the Director-General of the Ministry of Education and Culture 5731. Special Circular, No. 7 [May 1971]. 26 pp.

The Compulsory Free Education Act lays down that the State is to support kindergartens for children from the age of 5. The circular is intended to regularize government supervision and support of kindergartens for 3-4-year-olds (as well as for mixed ages) maintained by Local Authorities and Women's Organizations. Government support is given for all children in immigrant settlements and development towns, for those whose parents' income does not exceed IL. 150 per person per month, and for those of new immigrants. The circular details the conditions under which approval is granted for the opening of a new kindergarten, as also the rights and duties of the kindergarten teacher.

Elementary Education
The Educational Counsellor

125. KLINGMAN, AVIGDOR. **The Teacher-Counsellor Versus the Educational Counsellor** (Hamoreh hayo'etz l'umat hayo'etz haḥinukhi). In: Hed Haḥinukh, Vol. 45, No. 39. July 1, 1971. pp. 16-17.

Educational counsellors, an innovation in Israel, serve both as ordinary teachers and as counsellors. For their work in the latter capacity they are exempted from some, but not more than 40%, of their weekly lessons. Combining the two functions in one person is likely to harm both, especially the new one. Such is the writer's contention, which he bases on several grounds, one of which is that a good counsellor is not necessarily a good teacher, and if he fails as a teacher, it is liable to have an adverse effect on his competence as a counsellor.

The Seker (Survey) Examination
National Scene

126. **The Seker (Survey) Examination Will Be Abolished from Next Year** (Mivḥan haseker y'vutal haḥel mehashanah haba'ah). In: Al Hamishmar. May 4, 1971.

For many years the Ministry of Education and Culture has set, half-way through grade 8, a survey examination, on the basis of which guidance had been given to pupils as to which of the various streams of secondary education they are to follow. Although the examination has proved its effectiveness in this respect, the Ministry of Education feels that there is justification in the contention of the public that the examination engenders

great apprehension among both pupils and parents. As part of the reform in the structure of education the Survey examination is to be abolished from next year, and in its stead a counselling committee will follow up the pupil from grade 7, when he enters the intermediate division, until grade 9, when he leaves it, and will advise him what studies he should then pursue.

Jerusalem Scene

127. **Kollek Promises: Every Pupil from the Katamonim Who Passed the Survey Examination* Will Be Admitted to Denmark School** (Kollek mavti'aḥ: kol talmid mehaKatamonim shehitzli'ah baseker yitkabel l'vet hasefer Denmark). In: Haaretz. April 12, 1971.

In the center of the Jerusalem suburb of the Katamonim, inhabited by the lower classes and by members of the oriental communities, a magnificent building has been erected to house a comprehensive school, named after Denmark. Of the 230 pupils who this year applied for admission to grade 9, only 120 were admitted, and of these no more than 12 were from the Katamonim, other pupils of the suburb having been told that they had applied too late. The Katamonim citizens' committee told newspaper reporters that the period allowed for registering pupils was far too short and that not all the residents of the suburb knew about it. In contradicting the committee's contention, the principal of an elementary school said that hitherto the residents of the Katamonim have had a tendency to "run away" from the suburb when it came to secondary school education. The City Council has declared that: a) every pupil, living in the Katamonim, who has passed the survey examination, will be admitted to Denmark School even after the closing date for registration; and that b) of the 120 grade 9 pupils so far admitted, the proportion of members of the oriental communities is 59%, most of them from other suburbs.

128. BENZIMAN, UZZI. **Exaggerated Fuss about Denmark School** (M'humah mugzemet al bet sefer Denmark). In: Haaretz. April 15, 1971.

Maintaining that the fuss over Denmark School mentioned in the previous abstract (No. 127) is due solely to the prevailing tendency on the part of the leaders of the deprived classes to exaggerate every hint of discrimination, the correspondent declares that all these leaders' demands were granted prior to their meeting the representatives of the press. In the present article the correspondent gives in great detail the reasons for the delay in registering some ten pupils, most of whom are in state-religious education, whereas Denmark School belongs to state-general education, and hence the information circulated in the state-general schools in the Katamonim did not reach them. It was only after their

* The Survey (Seker) examination is a selection test at the end of elementary education.

applications for admission to other schools in Jerusalem had been rejected that they applied to Denmark School, where the refusal to admit them was an error on the part of the registration clerk, who acted contrary to the instructions both of the school and of the City Council. Two further facts are stressed in the article. a) In the first stage after the erection of Denmark Comprehensive School, an entire school from an established suburb was transferred to it. b) The intermediate division, to be opened in the school in the coming year, will comprise 60% pupils from a well-established school in the area and 40% from a school for culturally disadvantaged pupils from the Katamonim.

Intermediate Education
At the National Level

129. **Another 22 Intermediate Divisions Are to Be Opened Next Year** (Od 22 hativot benayim yipathu bashanah haba'ah). In: Haaretz. June 30, 1971.

The Ministry of Education and Culture has announced that in the coming school year another 22 intermediate divisions are to be opened (besides the 70 in existence), as follows: 44 in the cities, 2 in development towns, 3 in agricultural secondary schools, 3 in the kibbutz movement, and one in the area of Arab settlement. (The discrepancy between the total and the breakdown occurs in the original article.) The Ministry is planning to have 350 intermediate divisions in the country within the next few years. The present 70 intermediate divisions cover 20% of grade 7 pupils (the first grade in the division). This year the first group of 1,400 pupils will complete grade 9 in the original 14 intermediate divisions. Among them the percentage of those continuing their post-primary education is higher than last year for the same areas. The Ministry of Education claims moreover that the existing intermediate divisions promise a reasonable measure of social integration, and that the teachers' level of education is constantly rising.

At the Regional Level

130. **A Central Preparatory School for B'nei Akiva Yeshivot Will Be Opened in 1972/73 in Givat Sh'mu'el** (M'khinah merkazit liy'shivot B'nei Akiva tipatah b'5733 b'Givat Sh'mu'el.) In: Hatzofeh. May 1, 1971.

The reform in the educational structure will adversely effect the yeshivah secondary schools, being as they are both day and boarding schools. Hitherto a pupil has had to choose at the age of 14 between being a day boy or a boarder, but from now the choice will have to be made when the pupils is 12 years old, an age at which parents rightly refuse to send their children to a boarding school. Accordingly there have been or are to be set up intermediate divisions alongside several yeshivah secondary

schools, but since most of these are far from the urban areas from which the majority of the pupils come, there is to be opened in the greater Tel-Aviv area a central intermediate division, from which pupils will at the age of 14 proceed to the yeshivah secondary schools located further away.

Secondary Education
Interests and Trends

131. MEIR, ELCHANAN I., and ANYE CAMON. **The Relationship between Interests and the Choice of Trend in Academic Secondary Schools** (Hakesher bein han'tiyot l'vein b'hirat ham'gamah batikhon). In: Megamot, Vol. 17, No. 4 [February 1971]. pp. 365-372.

The aim of this research is to examine the relationship between the interests of pupils at academic secondary schools – as expressed by the school subjects preferred by them, their hobbies and occupational choice for the future – on the one hand, and their choice of trends in school on the other. The research was carried out on 318 pupils by means of a questionnaire containing direct questions on the subjects liked and disliked by the pupils, the degree of their attraction towards their hobbies and the profession they intended to take up on completion of their studies.

A separate questionnaire or occupational list was drawn up in order to examine the third point (the profession the pupil wished to take up in the future).

The results show that significant differences exist between the interests of pupils preferring the various trends. The two questionnaires can therefore be used to help in directing pupils to the trend most suited to their interests.*

Academic and Vocational

132. DORON, ALEX. **The "Flight" from the Academic Schools – the Majority of Boys Are Going to "Vocationals"** ("B'riḥah" mibatei sefer iyuniyim – rov habanim holekh l'"miktzo'iyim"). In: Ma'ariv. July 6, 1971.

Until two years ago the large majority of pupils were anxious to register at academic, as against vocational, schools. The situation has since changed to such an extent that one of the largest and oldest academic secondary schools in Tel-Aviv has had to be closed. This is because both parents and children are persuaded that a pupil, who has attended an academic school and has, on the completion of his schooling, a matriculation certificate but no vocational training is at a disadvantage as regards his future when compared with one who has completed his studies at a vocational school.

* From the Megamot English Synopses.

Pros and Cons (Matric. Exams)

133. TAMIR, PINHAS. In Favor of the Matriculation Examination (Biz'khut b'hinot habagrut). In: Ma'alot, Vol. 2, No. 8. April 1971. pp. 35-37.

The daily press has announced that the Ministry of Education and Culture intends to introduce changes in the matriculation examination and to abolish the right of entry to institutes of higher learning hitherto exclusively granted by the matriculation certificate. Warning against precipitate changes, the writer argues that the present system should be retained but improved. In favor of the existing arrangements he gives four reasons from the viewpoint of the pupil (such as, the challenge that faces the pupil and the satisfaction he derives), three reasons from the teacher's point of view (for example, a feedback on his work), four reasons from the angle of the material to be studied (for instance, the examiners who set the examinations are sometimes responsible for reforms in the curriculum), and three reasons from the standpoint of society (such as, maintaining a proper standard of teaching). The writer makes five suggestions for improving the existing arrangements (such as spreading the examination over two years, instead of its being concentrated, as at present, as the end of the twelfth grade).

134. AYAL, ELI. The Matriculation Certificate Loses its Value (T'udat habagrut m'abedet erko). In: Ma'ariv. June 18, 1971.

The Ministry of Education and Culture is considering two changes in the matriculation examination for secondary school pupils. a) Instead of six required subjects, each candidate will in the future be examined in only four, as well as in a complex of specialization examinations chosen by the pupil and the school. b) The protective marks given by the teacher (and added to the examination marks for the final score) are to be raised from 50% to 60% of the total. Educationists in Jerusalem contend that these are insignificant changes. One of them maintains that these examinations, a relic from the days when secondary education was for an elite and selected few, have no place in a pluralistic education. Another educationist has suggested the introduction of "an accumulative examination system," which would permit a pupil to obtain an excellent score in one subject and low marks in others.

Higher Education
The University

135. Introducing New Methods of Study in the Medical Sciences (Hanhagat shitot limud hadashot b'mada'ei har'fu'ah). In: Ba'universitah, No. 43. June 23, 1971. pp. 4 – 5.

Since 1965 the Medical School in Jerusalem has had a Department of Medical Education which concerns itself with changes in medical curricula and with innovations in teaching methods. Among the innovations described in the article are the following: giving the student a choice in 25% of the lectures; reducing the years for specialization from six to four; waiving biological studies in the first year for those students who have taken the subject in secondary school or in some other faculty. Until a short while ago a student studied for four years before having any contact with a hospital. Here, too, there have been changes – young doctors act as tutors to students from their first year, while from their second year the students attend clinical demonstrations. Changes have likewise been introduced into the system of tests, in which multiple-choice questions are used. Much has also been done with audiovisual methods, and much is planned.

136. BENZIMAN, UZZI. Professors Organize to Change the Nature of Education (Professorim mitarg'nim l'shinui p'nei hahinukh). In: Haaretz. July 14, 1971.

Some 150 professors from all the institutes of higher learning in Israel are meeting to set up an organization which will endeavor to change the nature of education in Israel. The initiators state that they decided on this step after their suggestions presented to the Ministry of Education and Culture had met with bureaucratic obstruction. One of their arguments is that the existing curricula are suitable for only 30% of the pupils. The organization aims at the introduction of frameworks of studies in which new methods will be tried out.

137. ELEFANT, WILLIAM L. SuSyology and the Elimination of "Middle Languages" in Education. Jerusalem. July 1971.

The reading of professional and scientific articles by students in higher education too often portrays to the writer, in his own teaching activities, that the student-reader has lost contact with that which Professor Jerome Bruner in "The Process of Education" refers to as "what is at the heart of the subject, the idea of order." Like Bruner in his findings on students engaged in learning various disciplines of knowledge, the writer also finds that students engaged in reading articles usually become involved in the task of mastering "something else" – "a middle language," something other than the idea of order. The distracting effects of a "middle language" in the reading and mastery of professional and scientific articles can be eliminated by training in the new discipline of SuSyology and its related academic subject, Scientific Reading. These, the writer has found, restores the student's contact with "what is at the heart of the subject, the idea of order."

The Polyversity

138. ELEFANT, WILLIAM L. **The Idea of a Polyversity.** Jerusalem. July 1971.

> To assist the modern university in its important and difficult task, the writer conceives of the idea of the Polyversity, where the writer's higher education discoveries, SuSyology and Scientific Reading, will be put to work to serve the university. These will function to resolve the difficulties created by the hierarchical dichotomies, in our thinking and culture, of research and teaching vs. teaching and research. In the Polyversity, teaching leads to research, and research becomes the curriculum for the teaching, learning, thinking, and reading activities of the students. I-Thou and I-We relations will be fostered. The Polyversity will work toward bridging "The Two Cultures" (i.e., the scientific and the nonscientific subjects). The production of Polymaths, who will also excel in one or more specialization areas, will be cultivated in this program. The Polyversity, the writer maintains, should lead to the production of nonfragmented individuals and culture.

TEACHING-LEARNING PROCESS

Curriculum Areas

Moral Education

139. MEIRI SHEMUEL. **Our Children during the Continuing War** (Y'ladeinu bish'not hamilḥamah ham'mushekhet). In: Hahinukh, Vol. 43, Nos. 3-4, July 1971. pp. 243-249.

> For decades (even prior to the establishment of the State) the Jewish educator in Israel has been faced with the problem of how to prepare his pupils for their future both as soldiers and as moral persons. Quoting from a school newspaper written by the pupils, the author shows that the children are not imbued with hatred of the enemy, and have a profound desire for peace, as well as a sense of partnership with those who, unlike themselves (as city children), suffer from the fighting on the borders.

Religious Education

140. MORIEL, YEHUDAH. **Charity (An Illustration for Teaching Basic Concepts)** (G'milut ḥasadim (dugmah l'hora'at mus'gei y'sod)). In: Bis'deh Hemed, Vol. 14, No. 7 [April-May 1971]. pp. 399-408.

Since the teaching of religious laws (dinim) from abridged versions does not involve the pupils' intellectual powers, which are at their peak during adolescence, it is not surprising that men, and especially women, teachers shun the subject. What is at present achieved in lessons on religious laws can be done through independent study and proficiency tests. Suggesting that secondary school pupils and students in teacher training seminaries be assigned the task of comparing the sources so as to arrive at a comprehension of the basic concepts of Judaism, the writer illustrates this with the concept of charity.

Sex Education

141. CHIGIER, E. Sex Education for Youth (Ḥinukh miniʾ lano'ar). Published by Yedi'ot Aḥaronot, 1970, Tel-Aviv. 207 pp.

In a manner at once systematic and exhaustive, theoretical and pragmatic, the first part of the book deals with the period of adolescence. This is followed by a survey in which the reactions of 978 pupils in grades 10 – 12 to the author's talks on the subject are analyzed. The second part contains a number of questions asked by the pupils and the answers given by the author, who is a school doctor in Tel Aviv.

142. PADAN, YAAKOV. Sex Education – Sex Ethics (Hinukh mini-musar mini). In: P'taḥim, 5731/1971, No. 2. February 1971. pp. 11-14.

Much can be achieved in this sphere by cooperation between parents and teachers, as is in fact the case in the kibbutz movement and particularly in Hashomer Hatza'ir kibbutzim. In them the program that has crystallized is based on group and individual discussions, the contents of which are repeated annually, since experience has shown that the subject is not uniformly absorbed. The educators drop the subject but return to it when necessary, their principal aim being to foster in the pupil the realization that everything associated with sex is natural and clean, and conduces to human happiness and to the survival of mankind. The mutual confidence thus inspired between pupils and teachers prompts the former to raise questions relating to sex ethics, which constitute a considerable part of the program. Among the previous generation of the youth movement there developed several principles pertaining to sex ethics: on the one hand bonds of friendship and love were favorably regarded; on the other the need was felt to direct the creative energy for the benefit of the community. Accordingly there arose an opposition to a "cheap" attitude toward these subjects, as well as to actual sexual relations during adolescence. This latter aspect is generally observed among the youth today, although not through an independent approach as was the case with the previous generation. The writer hopes that the present generation, too,

may be capable of independently crystalizing its own youth culture, opposed to the "spirit of the times."

Vocational Education

143. AVIDAG, MEIR. **Vocational-Technical Education (Planning it in Accordance with the Needs of the Economy and of Society)** (Haḥinukh hamiktzo'i-hatekhni (tikhnuno b'het'em l'tzorkhei hameshek v'haḥevrah)). Ministry of Education and Culture, Jerusalem. April 1971. 11 pp.

Ten years ago the pupils attending vocational schools numbered 15% of the post-primary pupils; five years ago the percentage was 25%; at present it is 40%, and it is hoped that it will rise to 60% in 1975. Since 1970 the vocational schools have had three streams: vocational-technical (60% general and 40% vocational studies; leading to the matriculation examination); usual vocational (50% and 50% respectively); and practical vocational (40% and 60% respectively). The course of studies lasts four years in all three streams, except that in the last one a pupil may terminate his studies earlier. Since 1968 vocational classes have been successfully introduced for pupils who, because of their low scholastic achievements, have been unable to pursue any post-primary studies.

Guidance

144. AMITAI, SHELOMOH. Guidance Media (D'rakhim b'hadrakhah). In: Hed Haḥinukh, Vol. 45, No. 39. July 1, 1971. pp. 9 – 10.

The writer reviews six guidance media which a pedagogic instructor can employ in teacher training, or a supervisor or a principal can use with teachers: a) a lecture or discussion; b) a study and demonstration day; c) an explanatory talk (between the supervisor and the teacher; after the former has attended a lesson given by the latter); d) a demonstration by the visitor given during the lesson of the observed; e) mutual visits by teachers; f) pedagogic literature.

Measurement and Evaluation

145. NARDI, NOAH. **Book One: Studies in Israel Education** (Meḥkarim B'misgeret Haḥinukh b'Yisrael). In: Measurement in Education; Theory and Practice By the Author. Jerusalem, 1971. pp. 23 – 516.

Consisting of a collection of research studies which the author made during his years as a supervisor, the book deals, in the introduction, with general research into education and psychology; discusses, in the first part, the principles of educational statistics, the processes of standardizing a test, and a series of tests accompanied by norms.

Pedagogical Foundations
The Learning Situation

146. MINKOVITZ, AVRAHAM. The Pupil's Independent Work in School (Ha'avodah ha'atzmit shel hatalmid b'vet hasefer). In: Sefer Meir (Pedagogic Miscellany Dedicated to the Memory of Meir Vinitzki), Published by Hinukh [1971], Tel Aviv. pp. 9 – 87.

In dealing with the nature and significance of active independent study and its advantages as compared with expository teaching, the author points out that the emphasis on the principle of activity in learning derives from the paidocentric approach, from the philosophy of "learning by doing," and from psychological theories and findings. Referring to the psychological principle that there is no learning without activity, the author declares that the activity need not necessarily be motory, for good expository teaching can also be conducive to activity that is mental in character. In setting out the various types of learning, he indicates the advantages and defects of independent learning in each type as compared with expository teaching.

The Teaching Situation

147. AVERBACH, O., and Y. BARZILAI. The Administrative Tasks of the Homeroom Teacher (Tafkidav haminhaliyim shel m'ḥanekh hakitah). In: B'minhal Hahinukh, No. 1 [December 1970]. pp. 24-28.

Being interested basically in the degree of autonomy which the homeroom teacher has in conducting his various duties, the authors prepared a 36 items' questionnaire and sent it to 130 homeroom teachers, 40 vocational teachers and 25 principals in 15 elementary schools. Significant disagreements were found between opinions of homeroom and vocational teachers with regard to homeroom duties. Differences were largely correlated with school size and explained in terms of role conflicts. The investigators suggest that a high degree of autonomy exists only in those areas where conflicts did not occur. They feel that the homeroom teacher's administrative role as coordinator of learning and instructional activities is not fully recognized.*

148. SHAPIRA, YITZHAK. From an Educator's Point of View (Min'kudat mabato shel m'ḥanekh). Published by Yehoshua Chechik [1971], Tel Aviv. 158 pp.

The book consists of 26 articles written during the course of a number of years by the principal of one of Israel's foremost schools (the Reali School in Haifa). As an educator, the author regards teaching per se as one of the principal means of education, and hence calls for autonomy for schools with a recognized

* From the English Synopses of B'minhal Hahinukh.

pedagogic tradition. At the same time he favors developing among the youth a spirit of independence in defined areas, such as in service on behalf of society.

Teacher-Training
In General

149. EHRLICH, MEIR and AVIGDOR KIRSHNER. **The Secondary School Teacher's Part in the Training of Teachers** (Helko shel hamoreh b'vet hasefer hatikhon b'hakhsharat morim). In: Ma'alot, Vol. 2, No. 7. March 1971. pp. 10 – 13.

The training of primary school teachers is done on a post-secondary school, non-university level, the seminaries are government institutions, and the training takes the form of apprenticeship. On the other hand, the training of post-primary school teachers is done by the education departments of the universities, which are independent bodies. While it was hoped that the training could be at a higher professional level and produce a professional capable of reasoning academically, in point of fact there is no difference between the two systems. There is moreover a dichotomy between the theoretical lectures given in a progressive spirit and the training in the school which "destroys" any tendency or attempt to introduce innovations. The position should be rectified.

Norms vs. Situations

150. LAMM, ZEVI. **The Professional Principles in Teacher Training** (Hay'sodot hamiktzo'iyim b'hakhsharat morim). In: Sefer Meir (Pedagogic Miscellany Dedicated to the Memory of Meir Vinitzki), Published by Hinukh [1971], Tel Aviv. pp. 88 – 96.

In most institutions teacher training is done by setting up norms. Yet from a research study undertaken by the author it appears that these norms are unknown in the thinking of teachers as also of those wanting to take up teaching. A second method suggested in teacher training is the formative approach which advises against the indoctrination of norms, and instead proposes that there be developed in students a talent for diagnosis and for judging as proficiently as possible the results of the diagnosis. But in the author's view this method is also liable to fail, since the objects (through which these talents are developed) are philosophical and psychological theories, whereas the objects for teacher training should be teaching situations. The method of instruction in the seminaries should be experimental.

The Tutorial

151. AMIR, AVRAHAM. **The Tutorial in the Training of Biology Teachers in 1969/70 in the School of Education in the Hebrew University, Jerusalem** (Hatutoryom b'hakhsharat morim labiyologyah bish'nat 5730 b'vet hasefer l'hinukh ba'Universitah Ha'Ivrit Y'rushalayim). In: Metodikah: Iyun B'darkhei Hahora'ah Ha'al-Y'sodit. Gimmel. Biyologyah, Pedagogic Department, Tel Aviv University [1971], pp. 180-187.

> The theory of education and teaching as taught in university lectures often conflicts with the students' experience during their observations and practical lessons. This gap is one of the reasons that a new method, that of tutorials, has been tried out at the School of Education, Jerusalem, whereby a tutor is assigned to 15-20 students who once a week meet him both individually and as a group. The writer, who served as a tutor in biology, describes the method adopted by him in 1969/70: during the first weeks the group analyzed some biology texts and problems associated with the structure of knowledge. The implications of this material for teaching and the psychological problems of the pupil were dealt with during the second stage, and only in the third semester did the students appear to be ripe for an intelligent observation of lessons, for processing the study material for teaching, and for practicing microteaching. The group meetings with the tutor differed from the usual university lectures in that they did not consist of lectures delivered from elevated academic heights but of real discussions among the students, several of whom stated that these discussions gave them a better understanding of the principles underlying the lectures and the laboratory work in the biology department.

Culture and Education

152. SHAARI, DAVID. **Culture and Education** (Tarbut v'hinukh). In: Hahinukh, Vol. 43, No. 43. July 1971. pp. 209-216.

> The history of education, as taught at present in the teacher training institutes, includes a chronological sketch of cultures, schools of philosophy, and leading figures, the assumption being that this contributes to the future teacher's professional competence. Analyzing the concepts of "culture" and "education," the writer comes to the conclusion that the subject should be divided into at least two parts. a) The history of the ideas, ideals, and realities of education should be learnt as part of the history of culture. Nor is there any reason to cover the entire field or even any possibility of doing so, and it is therefore better to deal exhaustively with some exemplary topics. b) For the leading figures and schools of philosophy special time should be allotted for reading sources.

Technology (Educational)
Incidence and Frequency of Aids

153. DORON, RINAH. **The Incidence of Audio-Visual Multi-Sensory Aids in Post-Primary Schools and the Frequency of their Use (Findings of a Survey)** (Sh'khihutam shel emtz'ei hamhashah or-koliyim b'vatei sefer al-y'sodiyim ut'dirut hashimush bahem (mimtza'ei seker)). In: Alon L'tekhnologyah Bahinukh [May 1971], pp. 39-58.

Of all the secondary schools in Israel which were asked to reply to a brief questionnaire on the teaching media in their possession, 452, representing 79% of the total, sent in answers. Among the findings are the following: a) The most common aids in the schools were the slide projector, the phonograph, the film strip projector, and the tape-recorder, these being easy to operate and sparing the teacher from having to prepare material to be used in them. b) Most schools reported that they used the apparatuses irregularly. c) The religious schools have fewer aids than the general schools. d) In only 28% of the schools is there a special person in charge of the apparatuses. e) Copying and photographing aids are to be found in only 35% of the school, science laboratories in 72% of them.

Taxonomy of Learning Situations

154. GOTTHOLD, Y. **Taxonomy of Learning Situations for Introducing Instructional Aids in the Lessons** (Taksonomyah shel matz'vei limud l'shem shiluv ezrei hora'ah bashi'ur). In: Alon L'tekhnologyah Bahinukh [May 1971], pp. 3-38.

Since the teaching aids are increasing in number and in variety, it is necessary to have some means that would make it possible both to incorporate the aids in the lesson and to follow up the effectiveness of their use. On the basis of various theoretical approaches the author suggests a taxonomy of learning situations. The unit of analysis is the "learning event," which can be described by means of 15 dimensions in three areas: study material (5 dimensions), the mode of the teaching activity (7 dimensions), and the teaching product (3 dimensions). A taxonomy of the media should be drawn up and the two taxonomies together would make it possible to achieve the above aim.

Programmed Instruction Experiment

155. GOTTHOLD, Y. **The Advancement of Exceptional Pupils with the Help of a Learning Aid (Experimental Use of the Stillitron Apparatus in 1969/1970)** (Kidum talmidim harigim b'ezrat makhshir l'midah (shimush nisu'i bamakhshir "Stillitron" b'5730)). In: Alon L'tekhnologyah Bahinukh [May 1971], pp. 59-66.

An experiment conducted in recent years in Israel with programmed booklets in arithmetic and English has shown that pupils who are weak or lack confidence fail to derive the expected benefit from these textbooks, since they simply copy the the correct answer which appears on the next or even on the same page. An experiment has therefore been made with introducing into tutorial classes (for problem children attending normal schools), into special education sch ols, and into classes in hospitals a simple and reliable learning machine, the stillitron, which is manufactured in England. The manufacturer also produces printed material for use with the apparatus but this is naturally useless in Israel, so that the teacher who agrees to try the machine has to prepare the pages himself. Those who have used the apparatus for diagnosing and following up problem children have had satisfactory results.

EDUCATIONAL FRAMEWORKS

Arab Education In Israel

156. NABWAHI, NAJIB. **A Talk with Mr. I. Koplewitz** (Muqabaleh mā Essayed I. Koplewitz). In: Daruna. 1971. pp. 7-9.

In a talk with a correspondent, Mr. I. Koplewitz, the new Director in charge of the Arab educational system in Israel, mentioned three principal problems in Arab education: teachers, curricula, and buildings. At present there are more than 50% unqualified teachers, despite efforts to reduce their number. To solve this problem an additional seminary for the training of Arab teachers in Israel is to be opened. Curricula for the various subjects will be drawn up by three teams to be appointed by the Arab Department in the Ministry of Education and Culture. The Department will also intensify its efforts to solve the problem of buildings, for which purpose it intends raising money from sources abroad.

157. **American Jews Contribute Money for the Erection of Five Secondary and Vocational Schools in the Arab and Druse Sector** (Yahud Amerikiyun yatabaraāun lieqamat 5 madaris thanawiya wasinaāya fi elmuhit Al-Ārabi Waldurzi). In: Sada Al-Tarbiya, Vol. 19, No. 9. 1971. p. 9.

Jewish philanthropists in America are contributing and collecting money for the erection of five regional schools with academic and vocational streams in the Arab and Druse sector. The money is to be transferred to the Ministry of Education and Culture which will erect the schools in regions in Israel populated by Arabs: Galilee, the Triangle, and the Negev. Such raising of money abroad is one of the ways whereby the Ministry of Education and

Culture is attempting to overcome the shortage of buildings, a problem which is assuming grave proportions in the Arab villages.

158. **The Arab-Jewish Youth Camp Ends** (Ikhtitam mukhayam eshabiba El-Ārabiya El-Yahudiya). In: Al-Anba. July 23, 1971. p. 8.

During the summer vacation several camps were held for the pupils of Arab schools, one type being attended only by Arab, another by both Arab and Jewish, pupils. A joint camp for Jews and Arabs held at Acre included pupils from East Jerusalem. Present at its closing ceremony were Arab notables who praised the idea of joint summer camps for Arab and Jewish pupils and suggested that larger ones be held in the future.

159. ĀMSHAH, ĀDNAN. **Problems That Arise Following Secondary School Studies** (Mushkilat marhalat ma baād etaālem ethanawi). In: Hiwar, Vol. 1, No. 1. 1971. pp. 12-13.

At first the aim of Arab secondary education was to enable the pupil to obtain a position in a government ministry. Nowadays, however, Arab pupils do not want a clerical position immediately on finishing their secondary studies, being instead desirous of acquiring a university education. But their path to the institutes of higher learning in Israel is impeded by several obstacles. Because the standard of the Arab secondary school is lower than that of the Hebrew one, the Arab pupil is unable to compete with his Jewish counterpart in the university entrance examinations, in consequence of which many applications submitted by Arab secondary school pupils are rejected. Nor have Arab secondary schools a science stream, but mostly a literary one. Accordingly Arab students can study neither the natural nor the exact sciences, and they therefore turn to the humanities and the social sciences. In these faculties there is the largest concentration of Arab students, who on the completion of their studies experience difficulty, because of their large numbers, in finding suitable work in the Arab villages.

160. DURĀAM, SBAIT. **Problems in Teaching Hebrew Literature in an Arab School** (B'ayot b'hora'at sifrut Ivrit b'vet hasefer ha'Arvi). In: Hahinukh, Vol. 43, Nos. 3-4. July 1971. pp. 258-264.

In teaching Hebrew literature in an Arab primary (as well as secondary) school in Israel, the teacher has difficulty in treating the subject exhaustively because of the pupils' scant knowledge of Hebrew. After reviewing the existing textbooks and curricula for grades 7-12, the writer concludes that there is a need to improve the books and to introduce changes into the teaching aims, to raise the standard of the training of teachers and to

give them greater freedom of action, as well as to provide them with many more teaching aids.

161. DAR, Y. **Arab Teachers Refuse to Teach Bedouin Children** (Morim Arviyim m'sar'vim l'lamed et yaldei haBedvin). In: Davar, August 9, 1971. p.4.

In an attempt to raise the low standard of education among the Bedouin in the south, the Ministry of Education and Culture proposes this year to send male and female graduates of the Arab teachers' seminary at Haifa to teach the Bedouin children in the Negev. Invited to meet representatives both of the Ministry of Education and Culture and of the Teachers' Union, the teachers were told of the state of education in the Negev and of the Ministry's efforts to improve the situation. Yet not a single teacher agreed to work in the Negev. One woman teacher said that she had had difficulty in persuading her parents to permit her to study. They would refuse not only to allow her to go to the Negev but also to let her sister continue her studies.

In the Territories

162. **Kindergartens and Schools in the Administered Territories – 1970/71** (Ganei y'ladim uvatei sefer bash'taḥim hamuḥzakim – 5731). In: Israel Monthly Bulletin of Statistics, Supplement, Vol. 22, No. 6. June 1971. pp. 37-54.

The following are some of the findings contained in the report, the third in the series: a) During the past three years the number of pupils has increased by 18 %, 8 % and 6 %, respectively. b) In central and southern Sinai there were, in the year under review, 25 educational institutions with 600 pupils (as compared to 2 with 60 pupils in the previous year). c) The number of educational institutions increased from 1,074 in the previous year to 1,128 in the year under review. d) The percentage of females among the pupils and students was 43 %: 44 %, 36 %, and 43 % in primary education, in post-primary education, and in teacher training seminaries, respectively. e) The number of secondary school pupils rose by 10 % after having remained stationary in the previous year. f) 58 % of the teachers were males. g) 60 % of the teachers were aged 30 and under.

163. **An Art Exhibition at Gaza** (Maārad lirrasmi welfane Bigaza). In: Al-Anba. July 16, 1971. p. 8.

At the conclusion of the school year, the secondary school pupils in the Gaza Strip held an exhibition of paintings and various works

of art. Pupils who this year complete their secondary school studies will take the matriculation examination as set by the Egyptian Ministry of Education. Representatives of UNESCO will bring the examination questions from Egypt, hand them out to the pupils, and act as invigilators, after which the papers will be returned to Egypt, where they will be marked. According to this agreement, reached through the intervention of UNESCO, the Ministry of Education in Egypt has undertaken to admit to the institutes of higher learning in that country those from the Gaza Strip who successfully complete their secondary school studies.

Boarding Schools

164. JAFFE, ELIEZER. **The Social Worker in the Boarding School (Introduction to a Discussion)** (Ha'oved hasotzyali bap'nimiyah [p'tihah l'diyun]). In: Yesodot, No. 10 – 11. Summer 1971. pp. 16-20.

It is only recently that some of those in charge of boarding schools in Israel have come to realize that the permanent educational staff should include a social worker, who can not only assist the child in becoming integrated in the boarding school but also help the school to become acquainted with the problems of the child. Advantage should be taken of the child's stay in the boarding school to plan his future. Yet this has frequently been neglected. Another function that can be fulfilled by the social worker in the boarding school is to maintain a link with the child's family. Many children come from poor homes and the parents cannot afford to visit the children or have them come home on a visit. At present the contact between them is maintained by the district social workers, each being in charge of some 160 pupils whom he has to visit individually at least twice a year and report on each visit to the local social worker. The latter then reports to the parents. The bureaucratic clumsiness of this procedure is obvious.

165. CHEN, YAAKOV and YISRAEL SHERIR. **The Influence of a Boarding School Education on the Nature of National Values** (Hashpa'at hahinukh bap'nimiyah al tzivyonam shel arakhim l'umiyim). In: Yesodot, No. 10-11. Summer 1971. pp. 23-31.

Does the fact that at a boarding school a boarder meets his educators informally, outside the classroom, have an influence on the education in values? To investigate this question, attitude questionnaires were submitted to the ninth and eleventh grade pupils in a vocational school, half of them boarders and the other half day-boys. These two groups were compared. It was found that the attachment to Israel was stronger among the day-boys in grade 9 and among the boarders in grade 11.

The authors believe that the investigated school reinforces the education in values for its boarder pupils.

166. SHALOM, HAYIM. A Stereotype Approach to Education in a Boarding School and its Diagnosis (Gishah stereotipit bahinukh v'avhanatah bap'nimiyah). In: Yesodot, No. 10 – 11. Summer 1971. pp. 32-39.

In adopting a stereotype attitude toward his pupils, a teacher draws on the basis of his personal experience in order to decide on several indicators, according to which he assigns the pupils to scientifically dubious categories. Whether the stereotype is general or personal (to the teacher), it has a negative effect, since from the pupils' behavior the teacher pays attention only to those details which corroborate the stereotype. As it is difficult to rid oneself of a stereotype, the teacher has to raise his ambiguity toleration level, for discarding a stereotype means deferring a clear-cut attitude to the pupils until it becomes evident to what extent it is possible to influence them.

The Culturally Disadvantaged

167. DANIEL, SHELOMOH. The Culturally Disadvantaged Pupil (Hatalmid t'un hatipu'aḥ). In: Haḥinukh, Vol. 43, Nos. 3-4, July 1971. pp. 309-312.

Apprentices (whose employers are legally obliged to exempt them from work one day a week for their theoretical studies) were examined on two points: a) Do their theoretical studies find concrete expression in their practical work? To obtain an answer to this question four problems, described in detail by the author, were submitted to the pupils, who failed in all of them, even in such cases where their theoretical studies bore a close relation to their practical work. b) Could the pupils be motivated to progress in their studies as a means of advancing in their trades? No such evidence was found by the author among the pupils examined.

168. Good Pupils Learn How to Help their Fellow-Pupils (Talmidim tovim lom'dim la'azor l'ḥavreihem balimudim). In: Ma'ariv. May 19, 1971.

During the last summer vacation the Ministry of Education and Culture gave 160 pupils, who had passed grade 10 with excellent results, a refresher course in mathematics and English as well as pedagogic instruction, the aim being to make them tutors to grade 9 pupils in development areas. This year there are 110 such tutors in the country, and the Ministry intends to expand the project.

The Family

169. SHARON, M., and J. SHANAN. Educational Responsibility among Israeli Parents (Halukat ha'ahrayut hahinukhit bein hahorim). In: Megamot, Vol. 17, No. 4 [February 1971]. pp. 358-364.

> In order to explore the distribution of educational responsibility between the two parents, a self-descriptive questionnaire was filled in by 98 pairs of Israeli middle-class parents. Findings pointed to a clear distribution of responsibility in the perception of both fathers and mothers. Not only was there agreement on the nature of each parent's role but there was also "over-endorsement" of responsibility: the number of mothers who were ready to perceive responsibility in a given area was greater than the number of fathers who had assigned responsibility in the same area to the mothers and vice versa. The division of responsibility closely followed Parsons' expressive-instrumental model. A hierarchical order between the 14 areas of responsibility could be identified on an expressive-instrumental dimension. Findings were interpreted to indicate a high degree of consensus on the nature of parental roles in the Israeli middle-class family as well as a high degree of readiness on the part of the parents to assume educational responsibility. *

170. ROTHSCHILD, YAAKOV. The Reading Family (Hamishpahah hakor'ah). In: Yad Lakore, Vol. 11, No. 4. June 1971. pp. 189-194.

> In encouraging independent reading both the school and the public library have hitherto played an active role, but the author holds that the former should cease to do so, since anything connected with school is associated with obligation. Instead, what is aimed at is instilling the habit of interest and spontaneity. It is up to the family to play a more active part, and this not only through example and imitation. During conversations with their children (for example, after jointly watching a television program) parents might suggest that they look at books together, which can contribute to an understanding of the subjects discussed.

Immigrant Absorption

171. BAUMANN, ZIEGMUND. The Clash of Cultures and its Bearing on the Attitudes of Immigrant Youth (Hitnagshut tarbuyot v'hashlakhoteha al amadot v'gishot shel no'ar oleh). In: Alim. Spring 1971. pp. 9-12.

> Both adults and adolescents, thrust into a culture significantly different from that in which they were brought up, suffer from a "cultural shock." The writer describes four components of this shock, illustrating them from the experience of an East European

* From The Megamot English Synopses.

immigrant: a) The language barrier. This is not only a technical obstacle but a source of uncertainty about the prevailing sentiments. b) The clash between two sets of values. The writer contends that the attitude to the characteristics of the Sabra (Israeli born) is an example of the clash between the set of values of the East European Jew and that of the Israeli. c) The new social situation. The East European immigrant has to learn that in the democratic regime in Israel admission to an institute of higher learning does not in itself guarantee his future employment, unlike the situation obtaining in his communist country of origin. d) The change in the physical and cultural landscape and climate. This is also the cause of numerous uncertainties. One of the results of the cultural shock is the tendency among immigrants to withdraw into their own group, so as to expand the familiar areas in their new life, which is, in the writer's view, likely to help toward their successful integration. Among the youth the force of the cultural shock is less violent, but this in itself creates a new problem: it introduces a gap between children and parents, who are more attached to the old culture. But even before this the adolescent immigrant is confronted with a serious difficulty: a halt has to be called in the delicate process of creating his personality, which has now to be rebuilt from its very foundations.

Kibbutzim

172. BENDOR, S. **Transforming Oranim* into an Academic Institution** (Akademizatzyah shel Oranim). In: Igeret Lam'han'khim, No. 41. June 1971. pp. 67-69.

The general trend in Israel is to incorporate teacher training within the framework of higher education, a level maintained for many years by Oranim as regards content, achievements, and the standard of both teachers and students. (It even has a kibbutz education research institute.) To formalize the position, two courses are open to it: a) it can apply to the Council for Higher Education for recognition as an independent institution, or b) it can become incorporated in an existing university. The former alternative has the advantage that, whereas in a university students who drop out of other faculties often turn to education, Oranim has outstanding students who look upon teaching as a vocation. Nevertheless it has been decided to adopt the latter alternative, so as to give students an opportunity of attending additional lectures and so that lecturers may benefit from a reciprocal influence. Even within the framework of a university the seminary will continue to preserve its autonomy in its method of pedagogics and in the appointment of lecturers.

* A joint teachers' seminary of the three largest kibbutz movements.

173. AYALI, MEIR. Is the Torah Destined to Be Forgotten? (Ha'im atidah Torah l'hishakhe'aḥ?). In: Igeret Laḥinukh, No. 1 (36). April 1971. pp. 33-36.

Unless a fundamental change occurs during the nest few years in the educational policy of the secular kibbutz movement, within a generation that movement will not boast even a dozen people who will know anything about the post-biblical literary and cultural heritage of the Jewish people. Everyone admits that the Bible is of prime importance for the Jewish people, but it is not this which distinguishes the Jewish culture from other cultures similarly based on the Bible. The uniqueness of Jewish culture lies in its being the creation of all the generations of the Jewish people, and we are not at liberty to ignore a considerable part of it, even though it is wholly religious. On the other hand it is impossible to assign a central place in the studies of the secular kibbutz to the Oral Law and later Jewish thought. As a practical and necessary compromise the writer suggests that the subject be introduced in an optional group in the higher grades and that members of such groups take Judaic subjects at the universities, irrespective of the field in which they intend to specialize. The Jewish education of the teachers, especially those who teach Bible and Hebrew Literature, should also be enlarged.

Youth Aliyah

174. GOTTESMANN, MEIR. Attitudes of North American Immigrants to the Education of Their Children in a Youth Aliyah Boarding School (Emdot olim yotz'ei America Hatz'fonit b'yaḥas l'ḥinukh yaldeihem bap'nimiyah shel aliyat hano'ar). In: Yesodot, Nos. 10-11. Summer 1971. pp. 5-11.

During the 1969/70 school year 155 children, immigrants from North America, studied within the framework of Youth Aliyah (in boarding schools and in kibbutzim). They constituted 20% of Youth Aliyah pupils. The article describes a superficial survey processed after interviews with 40 parents (some could not be located or were abroad). Among the findings were the following: a) All the parents stated that they wanted their children educated in a boarding school, since in a day school the children would have difficulty both in becoming integrated in their peer age society and in mastering Hebrew under conditions of isolation. b) Religious parents were more satisfied with the educational institutions than non religious ones. There was a similar relation between parents whose children were placed in kibbutzim as compared with parents whose children were placed in boarding schools. c) The criticism of parents related to the outmoded teaching methods and to the concentration on transmitting information instead of on personality development.

ADMINISTRATION OF THE EDUCATIONAL SYSTEM

Academic

175. GLASMAN, NAFTALI. **The Academic Aspect of the Administration of Education in Israel** (Ha'aspekt ha'akademi shel minhal hahinukh ba'-Aretz). In: Ma'alot, Vol. 2, No. 7. March 1971. pp. 44-46.

The present article is a review of nine articles which appeared in "Megamot" during 1957-1966 and which represent the preliminary probings toward transforming the subject into an academic discipline. Among the topics dealt with in the articles are: the status of the teacher as seen by himself and by the public; the professionalization of teaching; reasons for giving up teaching.

Administrative

176. BERGSON, GERSHON. The School Time-Table (Ma'arekhet hashi'urim b'vet hasefer). Otzar Hamoreh, Tel Aviv. 1970. 76 pp.

While the booklet is intended as a guide for new principals inexperienced in solving problems associated with drawing up a school time-table, experienced principals can also find some interest in it. Consisting of 28 chapters, the guide is divided into four parts. The first part, consisting of introductory chapters, contains a discussion on the statutory basis of the time-table, and the objective and subjective factors which determine a time-table. The six chapters in the second part, "Similarities and differences in the time-tables of various schools," deal with six types of school, such as the primary school, the school with a longer day, the school for the culturally disadvantaged, the intermediate division, the post-primary school. In the third part, "An examination of the components of the time-table," thirteen topics are discussed, including the free period for the teacher and the free period for the class; at what time the lessons should begin; grouping problems; problems of the state religious school. The last part, "Structuring a time-table," is a practical guide, in which actual ways of drawing up a time-table are given.

Custodial

177. SHOR, YITZHAK. "Trustees of Property" during the Summer Vacation ("Ne'em'nei r'khush" b'hufshat hakayitz). In: Hed Hahinukh, Vol. 45, No. 38. June 24, 1971. p. 5.

The Ministry of Police stated in the Knesset that in the summer of 1970 the police in the southern district recruited volunteers among the pupils in the higher grades of the elementary schools to guard the school buildings during the summer vacation. As a result, it was the first summer for many years during which no damage was inflicted on school property.

Ministerial

178. ARANNE, ZALMAN. **The Pangs of Education** (Ḥevlei ḥinukh). Ministry of Education and Culture [1971]. Jerusalem. 320 pp.

Zalman Aranne, Israel's Minister of Education and Culture in 1955-1960 and 1963-1969, passed away in August 1970. The present book consists, in the main, of a collection of the late Minister's speeches and articles, some of which appeared in various journals others, housed in the Ministry of Education's archives, are now published for the first time. The collection reflects the man and his work and the educational and cultural problems with which the State had to contend during his tenure of office. The chapters of the book fall under nine headings, including the struggle to close the gap, the struggle to change the structure of education, toward the deepening of the Jewish consciousness, higher education and Teacher training.

Organizational

179. GLAZER, NAFTALI. **The Organizational Reform in the Ministry of Education and Culture [I]** (Hareformah ha'irgunit b'misrad hahinukh v'hatarbut [I]). In: Ma'alot, Vol. 2, No. 9. Issue 1971. pp. 41-47.

During the past two years the Ministry of Education and Culture has been undergoing an administrative reform, the main purpose of which is to achieve a greater measure of decentralization. The writer maintains that this matter has gained momentum due to the character of the new Minister, for although it was discussed under the former Minister, the latter's personal tendencies favored centralization. On the basis of three proposals submitted by three committees it has been decided to merge the two pedagogic secretariats (the one for primary, the other for post-primary, education), and to transfer much of the Ministry's authority to the district offices (reduced from six to four).

Personnel

180. GENIGAR, Y. **The Principal, the Administration of Education and the Educational System in Israel** (Ham'nahel, haminhal haḥinukhi uma'arekhet haḥinukh b'Yisrael). In: B'minhal Haḥinukh, No. 1 [December 1970]. pp. 8-16.

The author discusses problems related to the status of the elementary school principal in the educational system, the concept of educational administration, in comparison with processes of administration in other fields, and the principals' salaries. He suggests that a drastic change has to occur in Israel in the approach to the role of the school principal. He argues

that both the authorities of education and the school principals themselves must bring about a change in the ways society and those governing education view educational administration.*

181. RUBIN, DORAH. **Where the Status of the Teacher Is Decided** (Hekhan mukhra ma'amad hamoreh). In: Ma'alot, Vol. 2, No. 7. March 1971. pp. 5-8.

Teaching fails to attract young candidates because secondary school teachers in Israel have no status worthy of the name. Many principals openly admit that the teacher's popularity with the pupils decides whether he will be employed – in other words, the pupils have a higher status. Against the demand for popularity is the countrary demand, which diminishes the teacher's popularity, to prepare the pupils during four years for the state matriculation examination. In Israel there is an objection to the authoritative regime which prevailed in education in Eastern Europe and elsewhere. The source of this objection is not clear to the writer, since authority is intended to enable a teacher to fulfill his duty. Nor does the writer see any connection between the anarchy that exists today and education for democracy.

182. NEHORAI, NATAN. **The Danger of Unqualified Teachers** (Sakanat hamorim halo-musmakhim). In: Hed Hahinukh, Vol. 45, No. 37. June 17, 1971. p. 7.

For several years there has been a surplus of teachers in Israel, with the result that not all the graduates of teacher training institutes have found employment in education. It has therefore come as a surprise to learn from the Minister of Education that he anticipates within a few years a shortage of teachers which will necessitate the employment of 1,000 unqualified ones. Critizing the Ministry of Education and Culture for not having foreseen this situation in time, the writer warns against the possibility that the entire shortage of qualified staff will be borne by primary education, instead of being spread over all stages of education.

Politicizational

183. GLASMAN, N. **Governance and Politics in the Process of Educational Administration** (Mimshal u'politikah b'tahalikh minhal hahinukh). In: B'minhal Hahinukh, No. 1 [December 1970]. pp. 3-7.

The author offers definitions of concepts in the process of educational governance and a framework for understanding processes of educational politics. He suggests that, in Israel, there are three types of politicization of educational governance: 1) direct influence of political party considerations on educational

* From the English Synopses of B'minhal Hahinukh

governance. 2) politicization which comes about as a result of educators' desires for participation in educational decision making; and 3) politicization resulting directly from problems existing in labor relations among the worker, his representative and his employer.*

Professional

184. GOLDSHTEIN, Y. **Professional Advancement and Hierarchical Advancement of Employees in Education** (Kidum miktzo'i v'kidum hiyerarkhi shel ov'dim b'ma'arekhet hahinukh). In: B'minhal Hahinukh, No. 1 [December 1970], pp. 19-23.

The author proposes an advancement system for employees in education which is based on assumptions such as "advancement should reflect efforts, and workers' advancement is advantageous to the organizations in which they work." Arguing that teaching and administrative pre- and in-service training are equally important, the author suggests two parallel advancement paths – a line trend and a staff trend. The two pay scales are functions of educational background, task, active participation in experimentation and opinions of evaluators including employees, employers and university consultants. The author offers his proposal as a base for additional discussion.*

Social

185. **The Introduction of a School Uniform** (Hanhagat tilboshet ahidah b'mos'dot hahinukh). Circular of the Director-General of the Ministry of Education and Culture, 5731, No. 9. May 3, 1971. pp. 2-6.

Since a school uniform is conducive to creating a better social feeling among pupils and at the same time obviates competition and distinctions in respect of their outward appearance, the Ministry of Education and Culture recommends its introduction. To this end, numerous suggestions have been made by the Ministry with regard, for example, to its design, the appointment of a local committee to decide on the uniform, and the arrangements to be made for children of families with limited means.

* From The English Synopses of B'minhal Hahinukh.

THE TEACHING OF VARIOUS SUBJECTS

Bible

186. [BERGMAN], YERAHMIEL. **"As for Him Who Has Not the Capacity to Ask, You Explain It to Him" – How is the Bible to be Taught?** ("V'she'eno yode'a lishol at p'tah lo" – hora'at tanakh ketzad?). In: Bis'deh Hemed, Vol. 14, No. 8 [June 1971]. pp. 451-471.

Teachers are told to refrain from lecturing and instead to initiate a class discussion, which can however prove unsatisfactory if conducted entirely by the teacher, who puts the questions and decides what are the correct answers. The entire twenty pages of the article illustrate a class discussion in which three verses of the Book of Exodus were learnt without their being compared with other verses and without study of the commentaries. The questions were put by the pupils who attempted to answer them and who were asked at the end of the lesson to summarize (without looking at the Bible or a note book) what new points had been learnt and what required further explanation.

187. BARTEL, ARYEH. **On Teaching Three Psalms** (L'hora'at sh'loshah mizmorei t'hilim). In: Ma'alot, Vol. 2, No. 9. June 1971. pp. 20-25.

Some specialists in Bible teaching contend that it is quite wrong to deal with the historical background of the Psalms in class. While the writer agrees that the lesson should not be turned into a history one (and there are apparently teachers and books that make this mistake), the historical aspect has nevertheless an instructional advantage, as long as the right proportion is maintained. For by connecting a Psalm with concrete historical events it becomes easier for the pupil to visualize its contents in a more tangible form, a contention illustrated by the writer.

Biology

188. DREYFUS, AMOS. **The Matriculation Examination in the Theory of Biology (B.S.C.S.)** (B'hinot habagrut ha'iyuniyot b'biyologyah (B.S.C.S.)). In: Ma'alot, Vol. 2, No. 7. March 1971. pp. 38-43.

In both 1969 and 1970 the special matriculation examinations, set for pupils who had learnt biology by the B.S.C.S. method, had a similar structure: a) Multiple-choice questions which demanded in the main memory and comprehension. b) Biological problems to which the examinees had to suggest solutions. c) A research problem in which the examinees were asked to suggest both hypotheses explaining it and a series of experiments to test the hypotheses. The article describes the two examinations in detail, the principles governing their marking and the characteristic mistakes of examinees.

189. Methodics: A Study of Post-Primary Teaching Methods. III. Biology (Metodikah: Iyun B'darkhei Hahora'ah Ha'al-Y'sodit. Gimmel. Biyologyah). Pedagogic Department, Tel Aviv University [1971] 207 pp.

Written by teachers and lecturers both in Israel and elsewhere, 32 articles comprise the work. Among the 11 articles in the first section, entitled "Studies and articles," are the suggestion that Israel adopts another version of B.S.C.S.; an argument that there exists a nonverbal thinking which is liable to be destroyed by verbal thinking; a demand that in the intermediate division there be introduced the subject "the life of man," covering biology, medicine, and hygiene, psychology and anthropology. Among the 17 articles in the second section, "In teaching," are the teaching of biology as a means of developing creative thinking; the comprehension by secondary school pupils of the nature of science: an explanation of the principle of "enquiry," the concept underlying the new biology curricula, and its implications for teaching. Several articles in this section deal with specific aspects, such as the presence of toxins or germs in food. Of the articles in the third section, one has been abstracted in this issue (see abstract No. 151); the other two also deal with the training of biology teachers. The last section consists of summaries of ten articles which appeared in various journals during the past two years.

English

190. KALKIN, DEVORAH. Is it Worth While Singing in the English Lesson? (Ha'im k'dai lashir bashi'ur l'Anglit). In: Hahinukh, Vol. 43, Nos. 3-4. July 1971. pp. 265-268.

Teachers make use of singing in the English lesson mainly to ease tension, but there are additional uses to which it can be put. a) It can help to teach the language, for which purpose the song has to exemplify the syntax and accentuation which the teacher wishes to impart. A song that conforms to these demands can serve as a good substitute for the "natural" milieu which the teacher seeks to create in the English lesson. b) It can be a means of developing a general singing culture and of engendering the social consolidation of the class.

History

191. RON, A. On Several Problems of Teaching History in State-Religious Education (Al kamah mib'ayot hora'at historyah bahinukh hamamlakhti-dati). In: Bis'deh Hemed, Vol. 14, Nos. 5-6 [February-March 1971]. pp. 311 – 329.

Ever since the first sputnik shot into outer space, the scientific disciplines have been gaining increasing "mastery" of the

curricula in the west (as well as among us), while the place of values in the school is being called into question. Jewish religious education cannot, the writer stresses, accept the divorce of school subjects from religious values. The writer discusses at length the contribution which the study of history can make to religious education, and in this context raises several subsidiary questions: Are we permitted to explain history as the arena for the operation of Divine Providence? And if so, does this Divine Providence reveal itself only in the attribute of loving kindness to Israel? How can this teleological interpretation be combined with the causal interpretation adopted by the science of history? What does history contribute to a comprehension of Judaism as we know it today? If we wish to regard Jewish history as a source of characters for purposes of self-identification, has not the force of such identification weakened in this generation with its marked tendency to personal distinctiveness? What is the origin of the aversion which our pupils (even in religious education) have for the history of the Jewish Diaspora, and what can be done about it?

The Holocaust

192. NAVEH, MENAHEM. **Perpetuating a Community Destroyed in the Holocaust – As a Correlated Curriculum** (Hantzaḥat k'hilah sheharvah basho'ah-k'integratzyah ḥinukhit). In: Ma'alot, Vol. 2, No. 9. June 1971. pp. 10 – 13.

Assigned by their history teacher the project of perpetuating a Jewish community destroyed in a Polish village, the eleventh grade pupils in a vocational stream met survivors of the community, obtained information from them and made a metal model of the village. The following are, in the writer's view, the achievements of the project: a) A high motivation to learn history, normally very low in this stream, was engendered; b) history and work were integrated; c) the pupils learnt how to question and interview people; d) historical concepts (especially those associated with the holocaust) assumed a real significance for the children through speaking to the survivors; e) an identification was created with the destroyed community.

Language

193. 1. SCHLESINGER, YITZHAK; DORA OFER; and TIKVAH ZOHAR. **Syntax and Style (Leaves for the Pupil)** (Taḥbir v'signon (dapim latalmid)). Published by the Israel Institute of Applied Social Research, Jerusalem, 1971. 87 pp.

2. SCHLESINGER, YITZHAK. **Teaching Syntax and Style** (Hora'at tahbir v'signon). Published by the Israel Institute of Applied Social Research, Jerusalem, 1971. 79 pp.

The two books (the latter is a manual to the former) were written on the basis of the experience gained from an experiment conducted in 1969-1972. In the introduction to the manual the author states that in most textbooks (and hence also in most lessons) the pupils are asked to do syntactic analysis, which is judged by mixed semantic and formal criteria. This composite, inconsistent standard derives from the fact that the usual syntax is concerned with a surface structure analysis of sentences, whereas there is also a deepstructure analysis, as the later linguists of the Noam Chemski school have shown. The present book does not profess to teach elementary school pupils the theory of these philologists but rather seaks to inform them in simple terms of the existence of depth analysis. Accordingly the book has exercises on three word relations. In an appendix to the manual the author gives 15 additional cases for the attention of the teacher, should he during the course of the lessons come across such instances. One of the author's aims is to show the pupil that it is possible to express the same relations by different sentences. In this way syntax can enrich the pupil's style.

194. CHALFAN, MOSHEH. Developing Oral Expression (Lecture Delivered to Remedial Instruction Teachers) (Kidum hahaba'ah b'al peh (hartza'ah bif'nei morot l'hora'ah m'saya'at). In: Si'aḥ Pedagogi (On the Teaching of Reading and Oral Expression), Ministry of Education and Culture, The Pedagogic Secretariat, Center for Educational Institutions for the Culturally Disadvantaged, Jerusalem. May 1971. pp. 21-37.

In the remedial teaching class the teacher has few pupils (generally a maximum of 8), and hence is able to pay more attention to the children's language problems, only to find then that those with reading difficulties have them also in using language in free conversation. Many of the children apparently suffer from a retarded speech development and the teacher has to help them in this before being able to assist them in learning to read. The teacher's help should take the form of a) a personal example, and b) refraining from correcting the pupil's mistakes but instead repeating his words with stress laid on the necessary changes that have to be made.

Literature

195. REITER-ZEDEK, MIRIAM. The Influence of Children's Literature on the Development of the Child's Personality (Hashpa'at sifrut hay'ladim al hitpathut ishiyut hayeled). In: Haḥinukh, Vol. 43, Nos. 3-4. July 1971. pp. 296-301.

Does the children's literature used in Israel in grades one and two contribute to the development of the child's personality? On the bais of Erikson's theory of the stages of a man's

development, 13 motifs, found in 27 stories and included by Erikson in the first five stages of the individual's development, were diagnosed. The 27 stories were told to six grades one and six grades two by the same person, and after each story the children's reactions were obtained in writing, orally, and in drawings. The results include the following: a) The motifs "inferiority," "initiative" and "industry" in the stories bear no relation to the children's interest in them. b) A large number of motifs in a story blur the children's impressions. The upper limit for such motifs was found in this study to be six. c) In grades one there was a greater predilection for positive motifs (such as "confidence" as compared with "lack of confidence"). Accordingly in this grade there should be a minimum of stories with tragedy as their motif.

196. **Hebrew Book Week 1971 (Guide)** (Sh'vu'a hasefer ha'Ivri 5731 (tadrikh)). Ministry of Education and Culture, The Pedagogic Secretariat, The Elementary Social Education Unit, Jerusalem [April 1971]. 8 pp.

To popularize Hebrew books among school children and among the public at large, book fairs, displaying a wide range of Hebrew books, are held every spring in city streets and in halls. The present booklet suggests that the literature teacher organizes, within the framework of Hebrew Book Week, meetings with authors, exhibitions, and school newspaper, draws up annotated book lists, and arranges visits to the book fairs and talks on the production of books.

197. ZEDAKAH, RINAH. **Proposal for Teaching Selected Poems of Yehudah Leib Gordon and Mikhah Yosef Cohen Lebensohn as Representative of the Poetry of the Haskalah (Enlightenment) Movement** (Hatza'ah l'hora'at mivhar shirei Yalag uMikhal kim'yatz'gei shirat hahaskalah). In: Ma'alot, Vol. 2, No. 7. March 1971. pp. 23-25.

In the literature that is taught, Yehudah Leib Gordon and Mikhah Yosef Cohen Lebensohn represent the period of the Enlightenment with its characteristic thematic treatment and style. After the pupils have become acquainted with selected poems of this period, they can be asked, as a means of evaluating their comprehension, to write a poem in the spirit of these poets' writings. The author gives several examples, together with an analysis, of the work of pupils.

198. NAGID, HAYIM. **A Reform in the Teaching of Literature Is Needed** (D'rushah reformah b'hora'at hasifrut). In: Yediot Aharonot. June 25, 1971.

It is not only because of the teaching methods employed that the secondary school fails to give its pupils a love of literature.

The curriculum specifically lays down which works are to be studied in each class, with no internal grading in them to enable a pupil to achieve a progressively deeper comprehension of literature. Besides dictating the teacher's working methods, the matriculation examinations contradict the spirit of the curriculum, which, for example, is against dealing with the authors' biographies, and yet in the last examination the pupils were asked to answer just such a question. Today only an outstanding pupil can substitute a term paper for the final examination. The chances of doing this should be increased, and the teacher should be given greater freedom.

Mathematics

199. AVITAL, SHEMUEL, and NITZAH HADAR. An Experiment in Teaching Mathematics Individually in a Secondary School (Nisu'i bil'midah individualit shel matematikah b'vet hasefer hatikhon). In: Hahinukh, Vol. 43, Nos. 3–4. July 1971. pp. 251-257.

Based on the assumptions that a) reinforcement which is derived from the material itself is preferable to that which comes from an external source, from the teacher or from programmed study material, and b) mathematics is an ideal subject for this purpose, an exploratory experiment was conducted in which the pupils in two learning units were given the assignment of formulating the problems and principles themselves and then of checking the correctness of the principles. The achievements of these learning units were higher than the conventional ones. In an attitude questionnaire the pupils revealed, on the one hand, pleasure at the innovation and the personal effort demanded of them, and, on the other, apprehension at having to do independent work.

Mitzvot (Precepts)

200. BAKSHI, MEIR. In the Path of Charity (Chapters of Guidance for the State Religious School). Part I: Charity with One's Money (B'orah tz'dakah (pirkei hadrakhah l'vet hasefer hamamlakhti dati). Helek alef: hatz'dakah b'mamono). Yahdav Association of Publishers Ltd., Tel Aviv [1970]. 116 pp. On title page: Ministry of Education and Culture, Religious Education Department (Bound together with 201).

Although modern society institutionalizes all its social welfare activities, this does not absolve religious education from the obligation of educating its pupils in the help which the Torah enjoins each Jew to extent personally to the needy. The book suggests how the teacher, by dealing with the topic in lessons on the Bible and on religious laws, on Jewish history and on social education, can instill a basic approach in his elementary school pupils. All the examples given illustrate the religious commandments to be fulfilled with one's money.

201. FISHER, MOSHEH. In the Path of Charity (Chapters of Guidance for the State Religious School). Part II: Personal Charity (B'orah tz'dakah (pirkei hadrakhah l'vet hasefer hamamlakhti dati). Helek bet: hatz'dakah b'gufo). Yahdav Association of Publishers Ltd., Tel Aviv [1970]. 179 pp. On title page: Ministry of Education and Culture, Religious Education Department (Bound together with 200).

Continuing the subject of the previous part, the present work deals with the religious commandments which the Torah enjoins one to perform personally for the benefit of others in need of such help, such as hospitality to strangers, visiting the sick, comforting the bereaved, ransoming captives, dowering the bride. Among the chapters specific to this part are: Loving-kindness in stories, Leading Jews as charitable persons.

Reading

202. HIRSCH-ALLON, ALIZAH. The Non-Reading Child (Hayeled halo-kore). In: Si'ah Pedagogi (On the Teaching of Reading and Oral Expression), Ministry of Education and Culture, The Pedagogic Secretariat, Center for the Educational Institutions for the Culturally Disadvantaged, Jerusalem. May 1971. pp. 7-20.

The central problem of the non-reading child is that he is still at the stage where speach is associated with a situation. For him words, let alone parts of them, have no meaning divorced from the situation. After describing nine problems pertaining to the child's acquisition of the ability to read (such as, that he does not regard the letter as a symbol but as an object) and five symptoms characteristic of those who have reading difficulties (for example, in synthesizing), the writer deals with the problem of the child who reads inaccurately.

Talmud

203. BA-GAD, YOSEF. A New-Old Experiment in Teaching the Talmud (Nisayon hadash-yashan b'hora'at hatalmud). In: Sh'ma'tin, Vol. 8, No. 30. Sivan-Tamuz TShL"A. pp. 26-28.

In an experiment, five students at an advanced yeshivah (Talmudical College) in Jerusalem divide among themselves the twenty culturally disadvantaged grade 8 pupils in a primary school. The groups meet in a large hall, each one sitting around a table and studying the Talmud on its own for two hours a week. In addition to this there are a further three hours a week of regular lessons in Talmud, the teacher of which has reported that, at a result of the group learning, new prospects have opened up in his lessons. This method of studying resembles, on the one hand, the system prevalent in traditional and modern yeshivot and, on the other, the activity classes which have already been introduced into the lower grades.

204. NARDI NOAH. Book Two: Studies in Jewish Education in the United States (Meḥkarim B'misgeret Haḥinukh haY'hudi b'Artzot Habrit). By the Author. Jerusalem, 1971. pp. 517-764.

The following parts are presented in this section of the volume: Intelligence of American Jewish children; Study of Hebrew as a foreign language; An aptitude test (in Hebrew as a foreign language); Pupil attitudes to the Hebrew School in America includes a Liturgy reading test); Traditional consciousness of the Jewish home (2 studies); Surveys (3 studies); Achievement tests; A survey of the teaching of Israel and Jewish History (2 studies – these are given in English).

INDEXES

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PUBLICATIONS AND PUBLISHERS INDEX

AL-ANBA, 7 Harikma Street, Jerusalem (Arabic Daily).
AL-HAMISHMAR (Mapam), 20 Yehudah Halevi Street, Tel Aviv (Daily Newspaper).
ALIM, Youth Aliyah Department, P.O.Box 92, Jerusalem (Irregular).
ALON L'TEKHNOLOGYAH BAḤINUKH, Ministry of Education and Culture, The Pedagogic Secretariat, P.O.Box 292, Jerusalem (Irregular).
BA'UNIVERSITAH, The Hebrew University, Jerusalem (Bi-weekly)
BIS'DEH HEMED, Association of Religious Teachers in Israel, 166 Ibn Gabirol Street, Tel Aviv
B'MINHAL HAḤINUKH, School of Education, University of Haifa (Irregular).
DARUNA, State Seminary for Arab Teachers and Kindergarten Teachers, 22 K'far Yosef Street, Haifa.
DAVAR (Daily), General Federation of Labor, 45 Shenkin Street, Tel Aviv.
HAARETZ, 56 Mazah Street, Tel Aviv (Daily, independent).
HAḤINUKH, Israel Teacher's Union, 8 Ben Saruk Street, Tel Aviv (Bi-monthly).
HED HAGAN, 8 Ben Saruk Street, Tel Aviv (Quarterly).
HED HAḤINUKH, Israel Teacher's Union, 8 Ben Saruk Street, Tel Aviv monthly).
HINUKH, P.O.Box 25067, Tel Aviv.
HIWAR, Arab Department of the Histadrut, 93 Arlozorov Street, Tel Aviv.
IGERET LAḤINUKH, Ihud Education Department, 111 Hayarkon Street, Tel Aviv.
IGERET LAM'ḤAN'KHIM, Hakibbutz Ham'uhad Education Committee, 27 Sutin Street, Tel Aviv.
ISRAEL INSTITUTE FOR APPLIED SOCIAL RESEARCH, Jerusalem.
MA'ALOT, Elementary School Teacher's Association, 16a Hillel Street, Haifa.
MA'ARIV, 2 Karlebach Street, Tel Aviv (Afternoon Daily, Independent).
MEGAMOT (Szold Institute), Kiryat Menahem, Jerusalem (Quarterly)
MINISTRY OF EDUCATION AND CULTURE, Jerusalem.
OTZAR HAMOREH, P.O.Box 303, Tel Aviv.
PEDAGOGIC DEPARTMENT, Tel Aviv University, Tel Aviv
P'TAḤIM, P.O.Box 7295, Jerusalem.
SA'AD, Ministry of Social Welfare, Jerusalem (Bi-monthly).
SADA AL-TARBIYA, Israel Teacher's Union; Arab Section, 8 Ben Saruk Street, Tel Aviv.
SH'MA'TIN, (Organ of the Union of Teachers of Sacred Subjects at Religious Post-Primary Institutes) Hapalmah Street, Pardes Hanah.
YAD LAKORE, P.O.Box 242, Jerusalem.
YAHDAV ASSOCIATION OF PUBLISHERS LTD, Tel Aviv.

YEDI'OT AḤARONOT, 5 Yehuda Mozes Street, Tel Aviv (Daily).
YEDI'OT B'STATISTIKAH ḤINUKHIT, The Central Bureau of Statistics and the Ministry of Education and Culture, Jerusalem.
YESODOT, P.O. Box 117, Jerusalem (Irregular).

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